

# NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

SATURDAY, JULY 4, 1835.

NO. 36.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, Publisher and Proprietor.

**TERMS**—Two dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

## SCRIPTURE EXPOSITION.

Parable of the good Samaritan.

(From Whittemore's Notes on the Parables.)

Text, Luke x, 30—35.

The occasion which called forth this parable, will be seen in the passage which immediately precedes it. It seems that a certain lawyer came, with no very good motives, to the Savior, and put this question: "Master, what shall I do to inherit eternal life?" ver. 25. In return Jesus said to him, "What is written in the law? how readest thou?" ver. 26. The lawyer replied with a quotation from the law—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." ver. 27. Jesus informed him that he had answered correctly, and added, "This do, and thou shalt live." ver. 28. It occurred to the lawyer probably, that he might be suspected by Jesus of having violated that part of the commandment which required him to love his neighbor as he loved himself; and being "willing to justify himself," he asked the question, "And who is my neighbor?" ver. 29. This question shows us at once that the Jews restricted the sense of the commandment, and justified themselves in the hatred of some nations, by maintaining that they were not neighbors. "Who is my neighbor?" said the lawyer. The answer is found in the parable itself; and it should be observed that Jesus so framed the parable that the lawyer was constrained to answer his own question, and to answer it, too, in such a way as to condemn himself. Dr. Lightfoot says, "This doubt and form of questioning, the lawyer had learned out of the common school; where it is taught in Aruch, 'He excepts all Gentiles when he saith, thy neighbor.'" Lightfoot continues,—"Maimonides saith, 'An Israelite killing a stranger inhabitant, he doth not die for it by the Sanhedrim; because it is said, If any one lift himself up against his neighbor. And it is not necessary to say, he does not die upon the account of a Gentile; for they are not esteemed by them for their neighbor.'" "The Gentiles, amongst whom and us there is no war, and so those that are keepers of sheep amongst the Israelites, and the like,—we are not to contrive their death; but if they be in any danger of death, we are not bound to deliver them: e. g. If any of them fall into the sea, you shall not need to take him out; for it is said, Thou shalt not rise up against the blood of thy neighbor, but such a one is not thy neighbor."†

\* Works, xii, 102. † Idem.

The Jews contracted a great aversion to other nations, more particularly to the Samaritans, with whom they would hold no intercourse.—(See John iv, 9, and Luke ix, 53.) They were divided by national prejudices, and by religious animosity. As worshippers of God, they were perpetually at competition, having set up temple against temple, and altar against altar.\*—By hating such, the lawyer had no suspicion that he violated the divine command to love his neighbor; and he detected in a moment the supposed fault of Christ, in giving too wide a latitude to that word. This was the cause of the question, "Who is my neighbor?" To this question, we have stated, Jesus intended the lawyer himself should furnish an answer; and with that design, proposed the parable before us.

"A certain man went down from Jerusalem to Jericho." Here are two things to be specially noted. 1st, the man; and 2d, the road on which he travelled. This man, it must be remembered, was a Jew. A certain Jew went down to Jericho. Dr. Campbell translates the sentence, "A man of Jerusalem travelling to Jericho."† The whole energy of the parable depends on this circumstance, that the person who received the charitable aid, was a Jew, and the person who afforded it, a Samaritan. The road was that which led from Jerusalem to Jericho. This should be observed, as it will shortly be referred to again.

"And fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." The scene of this parable is very judiciously laid. Jesus placed it on the road leading from Jerusalem to Jericho, because the chain of mountains which extended from the Mount of Olives near Jerusalem to the plain of Jericho, was always infested with robbers. No place can be imagined more favorable for the attacks of banditti, or better adapted than were its caves for their concealment; ‡ [see note at the end of this article] and indeed, on account of the many robberies committed there, it was called, as Jerome says, *the bloody way*. The classes, or stations of the priests and Levites were fixed at Jericho as well as at Jerusalem, and 12,000 of them are said to have resided there; a circumstance which accounts very naturally for the priest and Levite happening to pass in that road.¶ It should be

\* Brown's Antiq. of Jews, i, 611, 612.

† See his valuable note on the verse.

‡ Dr. Lightfoot shows, that there were twelve courses of priests stationed in Jericho. (Works, x, 94, xii, 9, 102, 103.) "The Jews, upon the sound of this and divers other things at the temple, do hyperbolize thus: 'Even from Jericho they heard the noise of the great gate of the temple, when it opened. From Jericho they heard the ringing of the migrephah. From Jericho they heard the noise of the engine, that Ben Katten made for the laver.—From Jericho they heard the voice of the crier, that called them to their services. From Jericho they heard the sound of the pipe. From Jericho they heard the sound of the cymbal. From Jericho they heard the sound of the song. From Jericho they heard the sound of the trumpets. And, some say, also, the voice of the high priest, when he uttered the name Jehovah, on the day of expiation' &c. The truth of which things is not to be pleaded, seeing it is apparent that they are uttered by way of hyperbole: only it

remembered, that they were of the same nation with the Jew; but when they saw him in his miserable condition, they passed by and gave him no relief.

At length, "A certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine,\* (articles with which travellers in the East frequently furnished themselves,) and set him on his own beast, and brought him to an inn, and took care of him." The Samaritans were a people towards whom the Jews cherished an unconquerable hatred; and they, on their part, resented the conduct of the Jews, with great indignation. The evangelists furnish proof of this. On passing through Samaria, Jesus, on a certain occasion, asked water of a woman of that country; and she marvelled, saying, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria, for the Jews have no dealings with the Samaritans." This enmity was carried to such an extent, that the woman was surprised to find a Jew asking of her so small a favor as a draught of water. So, on another occasion, as Jesus was travelling towards Jerusalem, he sent messengers before him, to a Samaritan village, to make ready for him. Because he was going to Jerusalem, the Samaritans would not receive him; and the disciples immediately in the common spirit of their countrymen, requested permission of Christ to command fire from heaven to consume them; a request for which they received a severe rebuke from their Master.

The Samaritan in the parable, when he came to the wounded Jew, forgot all the indignities his countrymen had suffered from that nation, and immediately began to afford him all the relief in his power. Jesus represents him, as parting with all the money he had about his person, to pay the expenses at the inn; and leaving his promise, when he separated, that, if there were any further charge, he would see it paid.

Sterne thus fancifully and beautifully describes the workings of the Samaritan's mind at the sight of the wounded Jew: "As he approached the place where the unfortunate man lay, the instant he beheld him, no doubt, some such train of reflections as this would rise in his mind. 'Good God! what a spectacle of misery do I behold—a man stripped of his raiment—wounded—lying languishing before me upon the ground, just ready to expire,—without the comfort of a friend to support him in his last agonies, or the prospect of a hand to close

may not be improper to observe, how common the phrase was "from Jerusalem to Jericho." (Works, ix, 416.)

\* "Oil and Wine." "These were used by the ancients in the cure of bruises and wounds. 'In vulnere curatio lane succidat vicem implem, nunc ex vino et oleo, nunc ex posca.' (Vide Cels. lib. v, c, 36.) Elsley on the place, Lightfoot quotes from Hieros Berachoth, fol. 3, 1, the following tradition: 'They spread a plaster for the sick on the sabbath day; that is, upon condition they had mingled it with wine and oil on the evening of the sabbath. But if they have not mixed it on the sabbath, it is forbidden.'" (Works, xii, 104.)



his eyes when his pains are over. But perhaps my concern should lessen, when I reflect on the relations in which we stand to each other; that he is a Jew, and I am a Samaritan. But are we not still both men--partakers of the same nature--and subject to the same evils? Let me change conditions with him for a moment, and consider, had his lot befallen me as I journeyed in the way, what measure I should have expected at his hand--should I wish, when he beheld me wounded and half dead, that he should shut up his bowels of compassion from me, and double the weight of my miseries, by passing by and leaving them unpitied? But I am a stranger to the man. Be it so; but I am no stranger to his condition--misfortunes are of no particular tribe or nation, but belong to us all, and have a general claim upon us, without distinction of climate, country, or religion. Besides though I am a stranger--it is no fault of his that I do not know him, and therefore unequitable he should suffer by it. Had I known him, possibly I should have had cause to love and pity him the more--for aught I know, he is some one of uncommon merit, whose life is rendered still more precious, as the lives and happiness of others may be involved in it: Perhaps at this instant that he lies here forsaken, in all this misery, a whole virtuous family is joyfully looking for his return, and affectionately counting the hours of his delay. Oh! did they know what evil had befallen him--how would they fly to succor him! Let me then hasten to supply those tender offices of binding up his wounds, and carrying him to a place of safety; or, if that assistance comes too late, I shall comfort him at least in his last hour--and if I can do nothing else, I shall soften his misfortunes by dropping a tear of pity over them."\*

Having thus gone through the parable, Jesus proposes this question to the lawyer; 'Which now of these three (i. e. the priest, the Levite, or the Samaritan) thinkest thou was neighbor unto him that fell among the thieves?' What answer did the lawyer return? The very answer that he was obliged to return, although it was against his own practice, and a direct condemnation of the customs of his countrymen. He declared that the Samaritan who showed mercy on him, was neighbor to him that fell among thieves. And here the design of the parable appears; it was to show the lawyer that, while he hated other nations, he did not obey the divine law; and that the practice of the Jews in limiting the command to the love of their own countrymen was highly erroneous; that our neighbors are not confined to the country in which we live, nor to the sect to which we belong; but any person in distress, and needing our assistance, is our neighbor, and it is our duty to love him, and assist him by the means which God has placed in our hands. We have here another instance of the success of our Savior, in producing the strongest feelings of self-condemnation by means of his parables.

The occasion is closed by the Savior with the beautiful moral: 'Go thou and do likewise.' Imitate the good Samaritan; let your love, like his, know no bounds: do good unto the unfortunate of every name and nation. This is the sense of the divine command, 'Thou shalt love thy neighbor as thyself.' Let the emotions of benevolence predominate in our hearts towards all mankind; reckon them as related to us, as being members of the great family to which we belong, and consider ourselves under obligations to render them kindness and compassion whenever occasion demands.

'Go thou and do likewise.' Christians of the present age, here is a lesson for you. Have you felt a peculiar friendship for those of your own sect? Where will you find any thing in the conduct of

your Lord, that will stand as an example for this? Have you possessed the spirit of bitterness and wrath towards persons of other faiths and names? Have you calumniated their characters, misrepresented their opinions, and done them other injuries? Remember the conduct of the good Samaritan, and the design which your Lord had in view in framing the parable in which his benevolent character is drawn.

It is worthy of remark, that the parables of our Lord are all fruitful in moral sentiment, and inculcate, in the strongest manner, the practice of the virtues. Inimitable as they are in their descriptions, they are to be prized above all, for the moral tendency they must exert on every mind, suitably penetrated with the sentiments they contain. No teacher has ever exhibited a more illustrious triumph of compassion over principles by which it was forcibly counteracted, than we find in the case of the Samaritan.

[The following is the Note referred to, in the last paragraph of the 2d column, 1st page, where it is speaking of the road from Jerusalem to Jericho.]

† In Buckingham's Travels in Palestine, we have the following account of this road.

'The whole of this road from Jerusalem to the Jordan is held to be the most dangerous about Palestine, and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and on the other, to occasion a dream of it to those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been despatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robberlike appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which was re-echoed thro' all the valleys, while the bold projecting crags of rock, the dark shadows in which every thing lay buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly, the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view to every pass and turn; one must be alarmed at the very tramp of the horses' hoofs rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty of the admirable story of the Good Samaritan can be perceived. Here, pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the Good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such delay, to the risk of a similar fate to that from which he was endeavoring to rescue a fellow-creature.'

#### CIRCULAR.

To the respective Associations, Societies and believers in fellowship with this body--to all believers in the Gospel which God preached unto Abraham, confirmed unto Isaac, renewed unto Jacob, and reiterated by all his prophets, which are scattered up and down the earth--and to all the fraternity of Adam's numerous race, the children of one common Father, the subjects of one all comprehensive and all-redeeming grace, and the equal heirs of one common immortality; the Universalist Convention of the State of New York sendeth Christian salutations of peace and good will.

DEARLY BELOVED BRETHREN--Our kind Father and common Benefactor has granted us another holy and happy convocation--another season of joy and refreshing from his presence--another opportunity of meeting with each other from various parts of his earthly heritage, another time of the interchange of kindred sentiments and fraternal affections, of entering his courts with thanksgiving and his gates with praise, and of commingling our gratitude and devotions at a common altar of love and good will.

Our session has been one of great harmony and happiness. No dissensions--not a discordant note disturbed our council or our devotions. We were received and entertained by the brethren and sisters of Cooperstown with great hospitality and kindness. Their affectionate attentions to our wants will long be cherished in grateful remembrance. The season was pleasant, the weather delightful, the congregations for public worship large, orderly, devout, the singing thrillingly touching and good, and the performances in the pulpit in general, dignified, solemn, appropriate and effective. The season will long be remembered as one of peculiar satisfaction and enjoyment, and we trust of much spiritual good to individuals and the cause.

Between twenty and thirty ministering brethren were present, two of whom, young men of promising talents and piety, received letters of fellowship as preachers of the everlasting Gospel. There were two resolutions passed by the Convention, which are deemed of considerable importance in their moral bearing on society. The one relates to the custom of wearing mourning apparel, and the other to the use of ardent spirits as a drink.

The first is not intended to reprove nor to wound the feelings of those who have hitherto adhered to, or still continue the practice of wearing mourning apparel on account of the loss of friends and kindred; but to encourage those who feel the custom which fashion has hitherto imposed on them to be a burden grievous to be bore, to disregard a long established fashion, that can do no good, and is frequently grievously oppressive, especially to the poor, by the countenance of a large and respectable public religious body. Those who have so often witnessed the house of mourning turned literally into a milliner's shop; and the sanctuary of private grief and heart-felt sorrow invaded by the ruthless tyrant, *fashion*, and the perpetual topic of the newest fashion and best style of mourning dresses, and the bustle of procuring the materials and laborers to make them up, when most of the inmates seek retirement and rest from fatiguing and anxious cares, and to indulge in private the flowing tear of sorrow--those who have seen the forlorn widow and her bereaved orphans, at a time when protracted sickness, the expense of nursing and medical attendance, and the thousand untold drafts on their pecuniary resources at such times, have rendered them less able to bear the burden: while perhaps the only means of subsistence has been removed by the death of the husband and father, paying out their last farthing for mourning dresses, and perhaps incurring a debt which required years of hard labor to discharge--those we say, who have witnessed these things, will, we trust appreciate our

\* Sermon on the Par.



motives in the adoption of this resolution. And we hope and fervently pray that it may have its due weight throughout our denomination, and community generally, until this useless and oppressive fashion shall be done away.

The resolution on the use of ardent spirits as a drink, is no new measure. It is the same as that adopted by the General Convention of Universalists in 1814 or 1815, long before a Temperance society is known to have existed in the world. It goes to show what are, and what have always been, the views of the great body of Universalists on the subject: and is now introduced and again brought before the public, with a view of keeping it constantly before Universalists and the world, that its intension, spirit and admonition may be continually heeded in the life and practice of our denomination, at least.

There is another topic on which we desire to say a few words. We allude to the attendance of delegates appointed to the annual meeting of this body by the respective Associations composing it. By a reference to the list of delegates appointed, and an examination of the names of those who attended, it will be seen that many who were appointed did not attend, especially from the North and West. In several instances, we know that their attendance was impossible, and in such cases, no other excuse is necessary but the impracticability of the thing. But we have reason to believe that in other instances, and those not a few, no such excuse can be given, and that either disinclination or indifference was the cause of non-attendance. "Brethren, these things ought not so to be."—Though our Council was very respectable for numbers, and many visiting brethren were present, yet we desired to see all the delegates present who were appointed, and to have each Association duly represented. But from several of them not a single delegate was present. We think the appointment of delegates should not be a mere matter of form; but Associations should appoint such as will either promise, or at all events be likely to attend; that where unforeseen events occur to prevent their attendance, they should in every instance appoint a substitute to take their place. The Convention is designed as a bond of union for the Universalist Associations throughout the State, the same as each Association is designed as a bond of union for all the societies within its boundaries; and the same as the United States Convention is the bond of union for all the State Conventions of Universalists in America. And not a link of this great chain should be broken or out of its place.

Brethren, the minutes and circular of our body are before you. May God give all of us wisdom and understanding, zeal and fidelity, to pursue that which is right and good, and eschew all evil. We congratulate you on the past progress and present prosperity of our holy cause. We have much to encourage us—to enliven and cheer our hearts and strengthen our hand. Peace reigns through our Israel, and harmony dwells in our borders. The fields of Zion are white already for the harvest; let us thrust in our sharp sickles and reap. The harvest is plentiful but the laborers are few. Pray ye the Lord of the harvest to send more laborers into his vineyard: and may none of us stand idle in the market places, but be up and doing; buckle on the armor of light, and go forth manfully to the field of labor. And he who has promised that we shall come again in the evening, bringing our sheaves and rejoicing, will be faithful to perform his promise. By order and in behalf of the Convention. D. SKINNER.

#### MINUTES

Of the Proceedings of the Niagara Association of Universalists, 1835.

The ministers and delegates constituting the Niagara Association of Universalists in the State of New-York, convened at the Universalist

church in Gaines, on Wednesday morning, June 3d, and opened the session with prayer.

1. Elected Br. S. A. SKEELE, Moderator, and Brs. C. HAMMOND and K. TOWNSEND, Clerks.

2. Fourteen ministering brethren took their seats in Council, viz: S. A. Skeele, Freedom; S. Miles, Geneva; L. L. Saddler, Perry; W. Andrews, H. Roberts, Rochester; L. Knapp, Brighton; R. Tomlinson, Buffalo; K. Townsend, Victor; T. P. Abell, Wyoming; J. Lewis, Boston; J. W. Hiscock, Alabama; H. DeWolf, Yates; N. Sawyer, Medina; C. Hammond, Royalton Centre.

3. Heard the reports of the several societies in this Association from which the delegates appeared and took their seats, as follows: Samuel Shepherd and Elisha P. Davis, Riga; Andrew Stevens and Charles Lee, Barre; Alanson Whitney and Charles Barrow, North Murray; Philip Thompson and George Hancock, Gaines; Levi Hard and Calvin Patterson, Clarendon; Noah Post and Jacob A. Zimmerman, Shelby.

4. Received requests from the Universalist societies in Gaines and Shelby for the fellowship of this Association. Granted said requests.

5. Appointed N. Sawyer, C. Lee, and C. Hammond a committee on letters of fellowship and ordination the ensuing year.

6. Appointed E. Farewell, H. Hatch and G. Barnet a committee of discipline year ensuing.

7. Adjourned till 5 o'clock P. M.

8. Met according to adjournment and chose Br. S. MILES, Moderator, *pro tem*.

9. The committee on letters of fellowship and ordination, having received requests for the fellowship of this Association, as preachers of the everlasting Gospel, from James W. Hiscock, Henry DeWolf and Nathan Sawyer, reported favorable to granting said requests.

10. Voted that said report be accepted and letters be given them accordingly.

11. Appointed Brs. C. Hammond and N. Sawyer, (ministers) E. Farewell and C. Lee, (laymen) to attend the next session of the New-York State Convention of Universalists, with privilege to appoint substitutes, if necessary.

12. Whereas complaints have been made to this body against Theophilus Fisk, implicating his moral character, therefore, voted, that Br. Charles Hammond be requested to forward to the Association of which he is a member, a statement of the facts in relation thereto.

13. Voted, that Br. C. Hammond prepare the minutes of this Association, accompanying the same with a circular; and also, that he be requested to forward his introductory sermon, without revision, with the proceedings of this body, for publication, in such Universalist paper as he shall see fit.

14. Adjourned the Association to meet at the Universalist church in Ridgeway, Orleans co. N. Y., on the first Wednesday in June, 1836.

#### CIRCULAR.

To all the world, the Niagara Association sendeth Christian salutations of love, mercy and peace. Once more, have we enjoyed the satisfaction of taking sweet counsel one with another, and of meeting together to worship God in one spirit, one faith and one hope, for mutual edification and improvement. With unanimity in our Council, harmony and brotherly affection in our deliberations, and sincere devotion in the exercises of this happy meeting, we realized "it was good for us to be there." And our hearts were made truly joyful by the intelligence we received of the prosperity of societies and churches, where active and judicious measures have been taken for the furtherance of the Gospel of Christ. There the tide of reformation is closing in upon them, and the evangelical principles of our most holy faith are triumphant in the deliverance and salvation of many souls. But in other societies and places, where little or nothing has been done for the promotion of practical

godliness and the dissemination of the Gospel, we have heard little that is favorable to the cause in which we are professedly engaged. So long as professed Universalists say to themselves, "yet a little more sleep, a little more slumber, and folding of the hands together," we do not expect them to be blessed with prosperity. And it is vain, worse than vain to deceive them with the flattering expectation of success, when they are dead to those means which Heaven has made necessary for the welfare of Zion. Where then, is our cause onward? Not in those places where professed Universalists must always stay away from the sanctuary to take care of their property; not where they are the servants of the world, and not of Christ; not where the profession of Universalism is taken for the substance; but where they are awake, and alive in the service of God by doing good to man. In such societies, and such alone, would we report the cause of impartial grace as prosperous in any considerable degree. There must need be a second resurrection in some places in this Association, before we shall witness the prosperity we have reason to expect in the exercise of those means which our brethren possess, and the good of all requires. However, we may say that Universalism in this Association prevails to a greater extent and numbers many more believers, than at any former period. Two new societies and one church have been organized since last Autumn. Two preachers have recently commenced their labors in this territory and one more is soon expected. Subscriptions for the erection of two houses of public worship, are filled; and the trustees are ready to enter into contract. There are others equally able, and to them we would say, "go and do likewise."

Eight discourses were delivered at this session, seven by brethren from a distance. They have our many thanks for the services they have rendered us on this occasion. They will pardon the omission of the order in which they delivered the message of God to us, as we wish not to know "who is greatest in the kingdom" by such arrangement. It is our design to make the services of the first day of equal interest to those who may favor us with a hearing to the last, so that an equal opportunity to gain instruction may be had on both days of the session. On this occasion, our brethren seemed to be clothed with salvation, and filled with the love of God. May they ever continue so to be, as servants of Christ and ministers of the everlasting Gospel.

Per order, C. HAMMOND.

#### CENTRAL ASSOCIATION.

The Central Association of Universalists met at Lebanon, Madison Co. June 3d, 1835. Br. Job Potter, Moderator, and Brs. L. C. Brown W. H. Waggoner, Clerks. Brs. E. M. Woolley, D. Skinner and S. R. Smith, committee on letters of fellowship and ordination. Brs. E. M. Woolley, D. Skinner and A. B. Grosh, committee on discipline for the year ensuing.—Brs. D. Skinner and L. C. Brown, ministers, and J. A. Norton and J. L. Kellogg, laymen, Delegates to next State Convention, with power to appoint substitutes. Br. Grosh to deliver the next Occasional Sermon. Brs. A. B. Grosh, D. Skinner and S. R. Smith, committee to draft a model or models for Church and Society constitutions, in conjunction with any committee of the State Convention, and report at next session. Granted Letter of Fellowship to Br. T. J. Smith, of Norwich. Clerks of Societies, &c. not represented, were desired to communicate Statistical information of their Societies to Br. S. R. Smith, Clinton. Adjourned to meet at Madison village, on the first Wednesday and Thursday in June 1836.

Sermons were preached by Brs. S. R. Smith, G. Sanderson, L. C. Brown, W. Bullard, A. B. Grosh, D. Skinner, J. Potter, and addresses by S. R. Smith.



Original.

**MUSINGS ON THE DEATH OF A SISTER.**

My Sister, my fair Sister—oh, that name  
Speaks now of sever'd ties! No more,  
Ah, never more, on earth shall we behold  
Thy youthful form, or meet thy kindly glance,  
Or listen to thy thrilling gentle tones  
Of sisterly affection. Never more,  
Free and confidingly, in converse meet,  
Nor e'er again shall infant voices hail,  
With joyous shout and rapture beaming eye,  
Their youthful guide; nor list the mild reproof  
Which check'd their wanderings, yet their love retain'd.  
How oft their artless questioning revives  
The memory of our loss. We can but weep—  
A void is here within our hearts and home,  
And sad we gather round in silent gloom;  
Or e'er thy lowly bed in sadness bend,  
Where, free and unrestrained, our tears may flow,  
While memory brings her memento's of thee,  
And childhood's sunny hours rush o'er the soul  
In their fresh light and beauty—mingling still  
With thoughts of Heaven and thee. Yet we will strive  
Against this selfish sorrow. We will shine  
Thy stainless memory within our hearts,  
To live while life remains, and look with hope,  
With firm, confiding, and triumphant faith,  
To that blest home where parting is no more,—  
Where union is eternal. We will joy  
That 'twas not thine life's rugged path to tread;  
Nor thine to watch its young hopes fade away  
In their first bloom, and wither one by one;  
Nor thine to count the lengthen'd lingering hours  
Laden with earthly cares. Thy fair young brow  
Was heavenward turn'd, and thy mild spirit soar'd  
Away from earth, even in its bridal bloom,  
To seek a purer home. Bring flowers,  
Fresh flowers, sweet nature's offering,  
To deck her resting place—all emblems meet,  
Of youth, and gentleness, and virtues mild,  
Retiring, and serene; then, while we give  
Our offering of tears at nature's shrine,  
Sweet Hope shall dry them, pointing still to heaven.

M. M. E.

Norwich, Conn.

**A FANCY SKETCH.**

It was evening; darkness had spread her shades all around. The arch of heaven was filled with ten thousand sparkling orbs, and not a murmur nor sound disturbed my meditations. Nature, as if bending in silence to catch my thoughts, was calm and solemn, as the chamber of death.

My thoughts, borne on fancy's sportive wings, flew with unrestrained speed back to the days of childhood, and held communion with the companions of by-gone days. For a moment, I imagined myself in the society of my fondly loved sister, and with inexpressible delight listened to the song she was accustomed to chant in a heavenly strain. I forgot the world, with its perfidy and baseness, and raised my thoughts to heaven, while the tears of gratitude stole silently down my care-stricken cheeks.

O the delight of that hour, when my soul was lost in the contemplation of the innocent recreations and the angelic performance of my dear sister! Even now a remembrance of the cogitations of that hour, in the grove at eventide, thrills my soul, and causes my bosom to heave the trembling sighs, and my tongue involuntarily to exclaim:

"O! sister, sing that song once more,  
Which ne'er for mortal ear was made."

But it was all fancy. Now I am an old man, without children to comfort, or wife to soothe my pillow, or weep, that I am rapidly drawing to the close of life. But as these sources are denied me, I will forget the present, and shut my eyes upon the future, and as in times past, will draw consolation from a contemplation of days of yore.

Universalist and Ladies' Repository.

Original.

**THE RETORT.**

A venerable advocate of "the faith once delivered to the saints" recently fell into conversation with a Partialist brother on board one of the Hudson steam-boats. The Partialist contended that Universalism must be a useless and false doctrine, wholly unworthy of being believed by the present generation, inasmuch as it was a newly discovered sentiment, and entirely unknown to the ancient Fathers. The conversation at length turned on the utility of steam-boats; their great value in giving facility to business, &c. The Partialist remarked that there was no discovery that had been of so great service to mankind as that of steam, and he expatiated largely on the many advantages resulting from the application of steam to boats, &c.

But, says the Universalist, do you really believe that steam-boats are of any service to the present age? Can you suppose that commerce and internal navigation are in the least subserved by this discovery? Why, most certainly, replies the Partialist. I have never heard an individual to call in question the incalculable benefit of steam, and steam-boats. "How happens it," says the Universalist, "that the Fathers knew nothing of this improvement; how can you say this discovery is of so much service when it is so modern an invention?"

The Partialist saw that "by his own mouth he was condemned," and we hope that he will learn that "the times of their ignorance God winked at, but that he now commandeth all men every where to repent." B. B. H.

**A FRAGMENT.**

"Who can forbear to smile with Nature?"  
BY MISS EMELINE ROUNSEVILLE.

There are moments when the sombre shade of pensive melancholy will steal upon us unawares; when the bright objects of yesterday, the thrilling tone of by-gone days, the rounded period & the well-told tale, no longer afford their wonted delight; in short, when even the proud and aspiring monuments of mimic art, are passed unheeded by, and the toil-worn, weary soul, like the silver lake, enshrouded by the creeping mist at day's decline, seems covered by gathering vapor and clad with the mournful drapery of sable gloom.

Such was the state of my spell-bound spirit, when I closed my favorite volume in disgust, and hastily arose from my long-tired seat, to take a ramble—I knew not whither—chance was my only director—my only search, a soother of the mind. As I opened the door to depart, I was greeted by the gentle breeze of refreshing zephyr; the sun shed his most cheering beams around me, and the feathered songsters seemed to chant a livelier strain. All nature wore the bland and beauteous smile of universal love, exulting in the arms of her Maker, God!

I beheld, and melancholy forsook me, while the purest delight unconsciously, stole over the tender chords of feeling, and my throbbing heart beat in unison with the gay and exhilarating tones of inspiring nature! Almost insensible of the course I had pursued I soon found myself perched upon the breezy summit of a towering hill, overlooking the pleasant vale outstretched below. I threw myself down on nature's inimitable velvet, beneath the cooling shade of a birchen tree, to feast on the beautiful expanse that lay beneath me!

The first object on which my eye rested, was the industrious husbandman tilling his ground, whistling a cheerful tune which was occasionally interrupted by a hoarse command to his ever-faithful team. "Happy, thrice happy man," said I, "fain would monarchs exchange their dominions for thy content! While nature smiles around you, conscience whispers peace."

My attention was next arrested by the gentle murmur of a crystal stream, gliding from the mountain height and winding with innumerable meanders through a flowery mead, till it lost itself amid the deep recesses of a shady grove. The playful lambskins sported upon its banks with renewed activity; the feathered tribes gathered upon its borders to satiate their thirst and hunger, or perhaps more frequently to seek materials for building their nests, of sustenance for their helpless young. I next beheld a traveller wending his way with measured steps through the smiling vale, pursuing his course to happier climes, perchance to meet with dear-loved friends, who have long since buried him in sentiment, and now, only anticipate a meeting where parting is forever unknown.

A sudden gust of wind broke my agreeable reverie. The golden orb of heaven had sunk behind the western hills. But who could paint the rich and variegated hues with which he had decorated the ethereal sky? Red, green, azure and gold, intermingling their various lights and shades, displaying the most exquisite beauty, enrapturing thought and exalting the soul above this earthly mansion to her native throne!

"O why," I involuntarily exclaimed, "why should man ever repine—why murmur—why complain, when nature and nature's God combine to make him happy?" I arose and returned to my "sweet little cot," with a heart as light as the ambient air, and a soul overflowing with gratitude and unspeakable joy.

Magazine and Advocate.

The following Prayer, by Sir William Jones, is no doubt familiar to most of our readers, but we cheerfully comply with the request of our friend to preserve it in the columns of the Messenger.

"Eternal and incomprehensible Mind, who, by thy boundless power, before time began, createdst innumerable worlds for thy glory, and innumerable orders of beings for their happiness, which thy infinite goodness prompted thee to desire, and thy infinite wisdom enabled thee to know. We, thy creatures, vanish into nothing before thy Supreme Majesty; we hourly feel our weakness; we daily bewail our vices; we continually acknowledge our folly.—If creatures too ignorant to conceive, and too depraved to pursue, the means of their own happiness, may without presumption express wants to their Creator, let us humbly supplicate thee to remove from us that evil, which thou hast permitted for a time to exist, that the ultimate good of all be complete, and to secure us from that vice which thou sufferest to spread snares around us, that the triumph of virtue may be more conspicuous. Irradiate our minds with all useful truth, instil into our hearts a spirit of general benevolence, give understanding to the foolish; meekness to the proud; temperance to the dissolute; fortitude to the feeble hearted; hope to the desponding; faith to the unbelieving; diligence to the slothful; patience to those who are in pain; and celestial aid to those who are in danger; comfort the afflicted; relieve the distressed; supply the hungry with salutary food, and the thirsty with a plentiful stream.—Be indulgent to our imperfect nature, and supply our imperfections with thy heavenly favor.—When we address thee in our retirement from the vanities of the world, if our prayers are foolish, pity us; if presumptuous, pardon us; if acceptable to thee, grant them: all powerful God, grant them: And, as with our living voice, and with our dying lips, we will express our submission to thy decrees, adore thy providence, and bless thy dispensations; so in all future states, to which we reverently hope thy goodness will raise us, grant that we may continue praising, admiring, venerating, worshipping thee more and more, through worlds without number, and ages without end."



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, JULY 4, 1835.

## FUNDAMENTAL PRINCIPLES OF MORALITY.

Universalists are repeatedly censured by their opposers for dwelling so much upon the "Love of God." It is thought that herein we lead ourselves and others away from the proper consideration of God's justice—that we weaken, if not destroy, all incentives to virtuous action, in causing men to settle down into the delusive hope and belief that God is "too good to punish our wrong actions." But are these censures just? If God is indeed kind and merciful to his creature man, and few we hope who reverence the scriptures and their divine author will venture to deny it, can these considerations be too frequently and urgently pressed upon the attention of man? In any endeavors to excite love and gratitude in the bosom of a child towards an earthly parent, would you hesitate to speak ardently of the amiable qualities of that parent? But we are reminded again of justice—"you forget the justice of God." We ask in reply, can you conceive of justice unconnected with goodness? And thus conceiving, is it possible that any manifestation of the love and kindness of our God should have the remotest tendency to hoist the "flood-gates of iniquity," and lead men on in the path of crime? Rather is it not the great lever by which a moral renovation is to be effected? Convince men that God is their best, and indeed only, Benefactor, and you have a power over them in comparison to which all other motives sink into significance.

Thomas Dick has some excellent remarks with a direct bearing on this point. In the introduction to his "Philosophy of Religion," while remarking on the "fundamental principles of morality," he says:

"The leading idea of morality or holiness, as now stated, resolves itself into the two following principles: love to God the Creator, and love to fellow intelligences. These are the two grand springs on which the whole moral machine of the universe depends. All the diversified actions by which happiness is diffused among intelligent agents, are only so many ramifications of these two simple and sublime principles, which connect all holy beings throughout the wide empire of God in one harmonious union. This we are not left to infer merely from the nature of things, but have the authority of the supreme legislator, as our warrant for placing these principles as the foundation of all moral virtue among every class of moral agents. For thus saith our Savior: 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.' This is the first and great commandment. And the second is like unto it: 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets."

Here we are certified that love to God, and love to man is the grand pivot on which all our moral actions turn. And when we reflect a moment our own judgment subscribes unhesitatingly to the sentiment. For if we love God supremely, we shall be ever anxious to do his will, so far as that will is comprehended by us; and if we hold the required affection for our fellow creatures, we can never practice ill towards them. This principle is so plain, that it only needs to be looked at to be acknowledged. "Love worketh no ill."

Mr. Dick beautifully explains his use of the term "principles," (as connected with the great command,) in the following paragraph:

"I have used the plural term *principles*, to express the foundation of moral action, because our Savior has arranged them under two distinct heads in the passage just now quoted; but, strictly speaking, there is but one principle, namely, *Love*, which divides itself, as it were, into two great streams, one directing its course towards the supreme source of all felicity, and the other towards all the subordinate intelligences He has created."

He proceeds in the first chapter of his work, to consider

his first division—(*Love to God*)—and lays it down as the first principle of moral action. He remarks as follows:

"*Love*, considered in reference to the Supreme Being, may be viewed as dividing itself into a variety of streams or kindred emotions, all flowing from one source. The most prominent of these emotions are the following: *Admiration*, which consists in a delightful emotion arising from a contemplation of the wonderful works of God, and of the wisdom and goodness which they unfold—*Reverence*, which is nearly allied to admiration, is a solemn emotion, mingled with awe and delight, excited in the mind when it contemplates the perfections and the operations of the Eternal Mind—*Gratitude*, which consists in affection to the Supreme Being, on account of the various benefits he has conferred upon us—*Humility*, which consists in a just sense of our own character, and condition, especially when we compare ourselves with the purity and perfection of the Divine character. To these emotions may be added, *Complacency* and delight in the character and operations of God—*Adoration* of his excellencies, and an unlimited *Dependence* upon him in reference to our present concerns and our future destination."

The crowning emotion arising from the great source of "Love to God," is that of "an unlimited dependence upon Him, in reference to our present concerns and our future destination." Here may be said to be the grand consummation of all gospel teaching—*resignation to the will of God, for time and for eternity*. Not a blind and listless submission, but a cheerful, childlike confidence in the great Supreme, resulting from a realizing sense of his Wisdom, Goodness and Power.

And here arises a question upon which rests the whole controversy between Limitarians and Universalists, touching the true motives to virtuous action. They all agree that supreme love to God is required—they unite, also, in the requirement of a perfect resignation to the divine will, a resignation resulting from just views of His wisdom, power and goodness; but the all-important question is, How is this confidence, this resignation, to be obtained? Are we to present to the erring children of men, a vindictive, wrathful Being for their imitation and worship, or shall we present them a wise, just and benevolent Father, on whom they may bestow unlimited love and confidence? Which is the best calculated to win back the wayward child of humanity to virtue's path? Think ye the prodigal son could ever have resolved to seek the "home of his youth," under the full conviction that he should meet, in the Father, the spirit of reward exhibited by the "elder brother"? No, no! It was the conviction of the "loving kindness" of his father that led him to the confession, "I have sinned . . . and am no more worthy to be called thy son."

Mr. Dick has in immediate connexion with the last preceding extract, given a very satisfactory answer to the question, How is confidence in God to be obtained? He says,

"Love is that noble affection which is excited by amiable objects; and therefore in order to its being rational, permanent and delightful, it must be founded on the perception of certain amiable qualities or attributes connected with its object. In order to demonstrate the reasonableness of this affection in reference to God, it is only requisite to consider his character and perfections, and the relation in which he stands to us as the Author of our existence and enjoyments."

If the foregoing positions are tenable, and we certainly see not how they can be avoided, how plain is the course before us, in all our efforts to reclaim the sinful and wandering! How futile the oft repeated objection that we dwell too much upon the *Love of God*! And how widely Limitarians err in endeavoring to produce love and submission to God by portraying Him in the most forbidding and repulsive character! It is an eternal and unalterable principle that *love begets love*. It is impossible for us to withhold our affection from that which is lovely. And equally impossible is it to *love* that which is hateful.

We wish this subject might be more generally reflected upon by opposers and viewed in its proper bearings. Let them bring it home to their own business and bosoms, and see how they are influenced by the love of God as manifested to themselves, and let them conceive for a moment,

the same influence as operating upon every son and daughter of Adam; and then again go back to themselves, and suppose the firm conviction in their own minds that the same love and kindness which has been thus manifested to them, is designed for, and will reach ALL, and then tell us if they can, that the latter consideration poisons the pure stream of gratitude and affection created by the manifestation of love to themselves alone!

Some very interesting observations, intimately connected with the preceding extracts are found in the second division of the subject, in the work from which we quote, under the leading head, *love to fellow intelligences*, presenting some of the many reasons for loving our neighbor, and showing conclusively, that "love to God and love to man," is not of licentious, but rather of virtuous tendency. An examination of them in this connexion will occupy too much space. We shall endeavor to resume the consideration of them in our next.

We have also other valuable passages illustrative of the power, wisdom and goodness of God, which we propose copying, as convenience will admit. If they strike the reader with the same force as they have ourselves, the room will not be occupied in vain. P.

## PRESBYTERIAN GENERAL ASSEMBLY.

We last week made some reference to, and extracts from the proceedings of the Presbyterian General Assembly at its late session, with an intimation that we might pursue the subject this week. As was then intimated, we cannot pretend to give a connected reference to the proceedings.

Our last extract was from the debate on the 1st resolution of the Committee on the Memorial of the Act and Testimony men. After much discussion that resolution was passed 131 to 76. In this stage of the proceedings Dr. Fisher, from the committee on leave of absence, reported "that a fearful epidemic had broken out among the members. He would not pretend to give it a name, but applications for leave had been very pressing, and no less than *thirty-one* granted!" From the spirit sometimes exhibited in the Assembly, it is no marvel that members should wish to withdraw. This course doubtless was adopted more to avoid contagion, than from actual suffering of the disease!

The succeeding resolutions from 2 to 10 were discussed in order, and after undergoing in some cases amendments, were passed. One provides for the prompt denunciation of heresy, by any judicatory of the church, in bearing testimony against any printed work that may be circulating within its bounds, thereby guarding "the children of the Church" against dangerous errors. The "enemy," however, has already scaled the walls of their Zion. The mournful language of the tenth and last resolution connected with the Memorial, and adopted by the Assembly without debate, clearly shows that they are deeply sensible of it themselves. Before, however, presenting the resolution as adopted by the Assembly, it may be well, for the better understanding of the matter by the reader, to give some of the language of the Memorial, on which the resolution was founded.

Under the 8th general division of their complaints, the Memorialists say:

"If we are not greatly mistaken, great and fearful inroads are made on the doctrinal standards of our church: and that too not in reference to matters of minor consequence, but in the very fundamental principles of the gospel. One alarming feature of the errors against which we would earnestly entreat this General Assembly to lift up a strong testimony, we beg leave to present. It is their systematic arrangement. Did a solitary individual here and there, in cases few and far between, touch upon a single insulated position that is false, and maintain it even with pertinacity, it would not afford ground of serious alarm. But the case is far otherwise. The errors abroad in the church are fundamental, vital and systematic. The maintenance of one involves the whole, and must lead a logical mind to embrace the system. Now the system appears to your memorialists to lead directly toward Socinianism. This language may seem harsh and severe. Alas! dear brethren! it is the harshness of love, and the severity of truth. It is not pleasant for us to entertain such an opinion; but with our eyes and our ears open, it is impossible to avoid it. The evidence rushes upon us from the pulpit and the press,



and we have no power of resistance. That which the understanding clearly perceives, the mind, with its fondest desires to the contrary, must believe. It is painful for the convicted sinner to believe that his soul is exposed to the wrath divine: it is painful for us to believe that our brethren are departing from the foundations of Gospel truth. But a dark hour there often is before the bright dawn of heaven's cheering light upon the soul benighted; may we hope from the action of this venerable body a return to the pure light of scripture truth, and a strong testimony against the errors that overturn our constitutional standards?

Another alarming feature is the boldness and pertinacity with which the very existence of these errors is denied. To this General Assembly it would not be information, were we to state that the same system of error has been characterised by the same wily policy in every age of its appearance in the church. It has ever been its course at first to assume a mask, and clothe itself with zeal as a cloak. This strong feature of the modern singularity identifies it with the ancient heresy.

It is not our purpose at present to go into a discussion of these doctrines, nor yet to adduce proof of their existence in our church. The evidence of this is as clear as the evidence of your existence in this house to-day. The teeming press and the groaning pulpit proclaim it.—It may be proper simply to present an outline of the system. Thus,

1. The doctrine of Adam's federal headship, or representative character, is denied.
2. The doctrine of original sin is denied.
3. The doctrine of the imputation of Adam's sin to his posterity is denied. The rejection of these necessarily leads to
4. A denial of the doctrine of Christ's federal headship or representative character.
5. A denial of the imputation of his righteousness to the believer as the essential procuring cause of his justification.
6. A rejection of the true, proper, vicarious nature of the atonement of Christ, &c.

But these errors do not terminate in simple negation. Another system is substituted in room of the gospel thus rejected. It is the system of human perfectibility. Thus,

1. The doctrine of human ability is held, involving the principle, and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.
2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul, is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul.—The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

Now, reverend Fathers and Brethren, we humbly conceive that this is "another Gospel," entirely and essentially different from that laid down in the Bible and our Confession of Faith. And we do most solemnly and sorrowfully believe, that, unless the Spirit of the Lord raise up a standard against it, it will be followed in our church, as it has been elsewhere, by the entire system of Pelagianism, and ultimately of Socinianism.

That we are not mistaken in our opinion of the tendency of these doctrines, we think is proved by the fact, that Unitarians do claim affinity with them, and express their unfeigned satisfaction at the prospect of a rapid increase of liberal principles.

The following is the tenth resolution, before alluded to, and which has especial reference to the complaint in the Memorial.

Resolved, That while this General Assembly

has no means of ascertaining to what extent the Doctrinal Errors, alledged in the Memorial to exist, do really prevail, it cannot hesitate to express the painful conviction that the allegation is by no means unfounded; and at the same time to condemn all such opinions, as not distinguishable from Pelagian or Arminian errors;—and to declare their judgment, that the holding of the opinions referred to is wholly incompatible with an honest adoption of our Confession of Faith. That this is the case will be doubted by none who impartially consider the statements of that formulary contained in ch. vi. sec. 3, 4; ch. vii. sec. 2; ch. viii. ch. ix. ch. x. sec. 1, 2; ch. xi. sec. 1; which statements must be interpreted in their plain, obvious and hitherto acknowledged sense. Against the doctrinal opinions, therefore, above alluded to, the Assembly would solemnly lift a warning voice, and would enjoin upon all our Presbyteries and Synods to exercise the utmost vigilance in guarding against the introduction and publication of such pestiferous errors.

The decided tone of the resolution and the fact of its being adopted *without debate*, must give a pretty clear exhibition of the general feeling towards the Act and Testimony portion of the Presbyterian Church, notwithstanding the severe treatment they have received from Dr. Ely and many others.

It is somewhat amusing to glance over the proceedings, and see the efforts made to unchristianize the church of Rome. *Amusing*, did we say! perhaps we should say *painful*, for it is no slight thing for a child to deny and vilify its parent! We sometimes see an unnatural son striving to wrest from an aged parent the last remnant of his earthly support, and turning him upon the world a houseless wanderer, and we recoil in horror from such a being. And what has been the amount of the argument in the General Assembly, against the church of Rome—*emphatically the mother of Partialism*? Why nothing less than that of the child rising up and disowning its parent!

We are glad to see one considerate trait in Dr. Ely.—During the discussion on this subject, Dr. E. said, "If we unchurch the church of Rome, we unchurch ourselves, because our power to ordain and to administer the sacraments has descended to us from the Lord Jesus Christ through that church." He would "carefully distinguish between the papacy and the Roman Catholic church."—He thought there might be real christians among them, and would not therefore deny them the christian name. Another reason Dr. Ely might have urged for not "unchurching" them—they believe in the sanctifying doctrine of endless misery, the fundamental articles of the Presbyterian faith, and regarded by that church as the test of christian doctrine! Is this not so? Will the Presbyterian church allow the christian name to any who do not acknowledge it? The Dr. at least will not. And therefore by unchristianizing the church of Rome he would unchristianize himself and his own church!

In the early part of the session, the subject of the violation of the Sabbath was introduced and referred to a special Committee. On the 1st inst. the Committee reported, and among other things stated that it was satisfactorily ascertained that a number of the Members had travelled on the Sabbath, on their way to the Assembly! At that time the report was laid on the table. On the last day of the session it was called up again. Dr. Ely "hoped it would be indefinitely postponed. Such a report ought not to go forth against the members of this Assembly stating things which if true would make them more fit for the penitentiary than for a seat in this house"! A Mr. Brown thought if they could "arraign a book, and not touch the man, as this Assembly had decided," they certainly could "censure conduct and not touch the men"! Dr. Junkin "moved that the Chairman of the Committee be directed to prosecute those who had been guilty of travelling on the Sabbath. *Not recorded*."!! The subject was finally indefinitely postponed.

Towards the close of the proceedings we find the following paragraph:

"The narrative of the state of religion was reported, materially altered in several respects.—We shall publish the official copy as soon as received. Some self-congratulatory remarks were introduced, respecting the good done by this Assembly, which occasioned a few remarks."

It has puzzled us not a little to understand what is meant "by materially altered in several respects"! We had supposed that instrument (Narrative of Religion,) was a simple narration of facts, and how facts are to be carved, and trimmed, and suited to circumstances, we really cannot understand.—The "self-congratulatory remarks" must have been consoling to the Members, though time alone can determine the amount of good effected by their session.

After some complimentary remarks by different members, touching the very *peaceful* character of the session, considering the STRIKING SUBJECTS that had come before them, Dr. Hoge moved a resolution to this effect—

That the lamented fact of the influences of the Holy Spirit being withdrawn, and a consequent decline of piety in the church, calls on all our people, and especially on ministers and elders of the church, to labor and pray for a revival of religion, and it is recommended to every minister to present this subject freely and earnestly to his people on THE FIRST SABBATH IN AUGUST.

Which resolution passed unanimously, and after uniting in the doxology and prayer, the Assembly dissolved.

From the various particulars we have cited, our readers will easily perceive that the session has been an exciting one. This was to be expected. The association contains all the elements of war, and it needs but a trifling matter to lash it into all the fury of the boisterous ocean. We should perhaps award the members much credit for their forbearance. It has evidently been great. But more, we fear, for preserving the influence of the church, as a body, than from kind feelings towards their brethren.

We would not rejoice in these commotions among our Presbyterian friends, individually considered, but we cannot but think there is a power superior to us all, overruling these outbreaks among them, and that it will continue to "turn and overturn," until he whose right it is to reign will rule, in love, every heart. A consummation which they themselves, if rightly exercised, must rejoice in.

There is one consideration touching the resolution in regard to heresy in the Church, and her still fellowshiping the authors of it, which we wished to advert to, but must postpone it this week. P.

#### THE JUBILEE SESSION.

We have lately received a friendly communication from a Ministering brother "down east," and as it has some observations relating to the next session of the General Convention, in which every Universalist ought to feel a deep interest, we venture an extract, without "leave or authority."

We, also, look for "an interesting meeting" at Hartford, and count much upon being present, in person, to enjoy it.—It will then have been near four years since we first embarked in our present engagements, and few individuals, we presume, have passed through four years of closer confinement to business, than ourselves, in that time. We have attended in all that period but two sessions of our public religious bodies abroad—the sessions of the Pennsylvania Convention at Hightstown, N. J. in 1832, and at Norristown, Pa. in 1834. But if our life and health is spared, we intend to be in Hartford in Sept. even if we have to run directly away from our business.

It must—it cannot but be a joyful season, and with our correspondent, we most devoutly hope that there may be a full representation from the various sections of our country—and indeed, that many other zealous hearts may there be congregated to see and to hear of the prosperity of our common cause. How will our old men look back to days of darkness and of gloom, and contrast them with our present unexampled prosperity; and how will our young men gather strength and resolution in the mighty work of moral reformation which is before them. Let every minister and layman, who can possibly spare the time and means, arrange their affairs so as to be present, and thereby aid in making it a "Jubilee" indeed.

We feel, with our correspondent, that there is need of more zeal and fervor with Universalists generally. We care not how zealous the well instructed mind may be. It cannot, in that state, run into great extravagance. If there is any cause on earth that can warm the heart, and elevate the affections, and fire us with a commendable ardor, it is ours. And we cannot but indulge the pleasing hope that it is manifesting more and more of its legitimate influence on the hearts and feelings of men. Let preachers throw fire (not "strange fire,") and energy into their exercises, and



let our papers judiciously second their efforts, and we shall have little occasion, ere long, we hope, to complain of lukewarmness among friends.

P.

"I do not know why it is, but I expect, for some reason or other, an interesting and useful meeting in Hartford. I know it can be made so—and I think I can perceive a disposition, every where manifested, to render it what it ought to be, and what I trust it will be, a meeting for the promotion of the great and good cause in which we are engaged. I am glad to find the Southern and Western states choosing their delegates, and taking such measures as are necessary to be represented in that body; and I hope that our own section will not be backward in this good work. \* \* \* There can be no doubt, that a general concert of feeling and action, throughout the United States, which the General Convention can in a great measure produce, will tend strongly to the prosperity of our cause, and greatly strengthen its already strong foundations. For this reason, I should hope that every state in the Union, in which there is a sufficient number of Universalists to form in Convention, will do so, and send good and faithful delegates to Hartford. We shall hope to have a fair representation of the state and condition of our cause from every quarter of our country.

In reflecting upon the cause of Universalism, as it now presents itself to our view, we certainly have great reason for joy and rejoicing. I cannot speak so confidently of its prosperity in this section as I should be glad to do. There are many causes operating strongly against it. And among the rest, an unusual degree of political excitement. I am aware that we should not consider this as a sufficient reason for the present depression of religious feeling; but it may doubtless be regarded as one of the chief ones. If I were to present this as an argument, you would only need to appeal to your own state, to your city, in order to refute it. But there is certainly a great degree of indifference among believers, as far as my knowledge extends, in this region; and I have often earnestly desired, that some of your warm and zealous preachers would come among us, and kindle up a salutary flame of religious fervor. I believe that we have hitherto been afraid of being too much engaged—too earnest—lest we should fall into the practices of those who oppose us. But why should we fear on this ground? There is no danger of becoming too much excited in propagating and defending the truth; for there is nothing in the truth which can possibly produce a dangerous excitement. We need not fear, therefore, so long as we hold fast to the profession of our faith; so long as we adhere firmly to the law and the testimony; so long as we deduce our doctrine from the sure testimonies of the word of God, that we shall produce an excitement, which will prove deleterious in its effects upon human society. We should rather fear, that the fire of generous zeal will go out upon our altars, and our religious feelings become cold and lifeless. Let us not, therefore, in flying from one extreme, run entirely into another."

The following is the list of Delegates and Ministers present at the Central Association. For Proceedings see 3d page.

**Lay Delegates present**—J. Gilbert, N. Tyler, Madison; J. Webster, R. D. Fuller, Hamilton; J. A. Norton, J. Lasell, Lebanon; F. Blanding, J. H. Peck, Sangerfield and Brookfield; G. Myers, E. Foote, Bridgewater; A. Higby, J. L. Kellogg, New-Hartford; E. Terry, Esq., Marshall; J. F. Chamberlin, Eaton.

**Ministering Brethren present**—J. Potter, D. Skinner, A. B. Grosh, J. Whitney, D. Biddlecom, L. C. Brown, C. S. Brown, A. K. Marsh, A. Kinne, J. Annear, E. Gage, G. S. Ames, W. H. Waggoner, T. J. Smith, M. B. Newell, A. Williams, W. Queal, E. M. Woolley, S. R. Smith, G. Sanderson, W. Bullard.

### ANOTHER GOSPEL LABORER.

We copy with pleasure the following paragraph from the last Magazine and Advocate. It will be seen that the new laborer in the Gospel field is a brother of the senior editor of this paper.

P.

Br. Nathan Sawyer, of Medina, Orleans county, we are rejoiced to learn has commenced the work of the ministry of reconciliation, and has already preached in public several times to excellent acceptance. He has for some years been a professional gentleman of the law. We are right glad he prefers the *Gospel to the law*. He is a brother of Rev. T. J. Sawyer, of New York, and no doubt will do great good in proclaiming the Gospel of a world's salvation, on the walls of our Zion. May the Lord prosper his undertaking.

### CHURCHES IN NEW-YORK.

We see in the Independent Messenger a summary statement, credited Sunday Morning News, that there are 145 Churches in New-York, possessed as follows:

Presbyterians 35; Episcopalians 26; Reformed Church 15; Baptists 17; Lutherans 2; Roman Catholics 6; Methodist Episcopalians 12; Independent Methodists 8; Congregationalists 2; Christians 1; Jews 3; Orthodox Friends 2; Hickite Friends 3; the remainder are Mariners Church, German, Moravian, &c.

On referring to the News, we find the three Universalist Churches distinctly named. What reasonable objection could our friends of the Messenger have to naming these in their summary, as well as Jews, Catholics, &c.? We hope it would not be entirely uninteresting to their readers to know that something is doing in the city of New-York in behalf of the doctrine of God's universal grace, as well as elsewhere.

P.

### DUANE-ST. CHURCH.

We have just been informed that the Society worshipping in this Church, late under the pastoral charge of Br. E. Mitchell, deceased, have united in a call to Br. D. Pickering, of Providence, R. I.

The Western Reserve (Ohio) Association met at Geneva, on the first Wednesday and Thursday in June. Brs. John M. Baldwin, Moderator, and N. Rice, Clerk. The towns of Westfield, Geneva, Saybrook, Carlisle, Eaton, Olmstead, Newbury, Oswell, Pierpont, Monroe and Conneaut were represented. The four last were received into fellowship this session. Br. Asahel E. Kelsey, Solomon Johnson and Philander Knapp, were appointed Committee of Discipline. The thanks of the Association were tendered the Methodist Society for their liberality in opening their house for the accommodation of the Association.—Levi Harris, E. Beals and Ami Bond, jr. Ministers were present. Circular Letter by Br. Bond, who has lately moved to Saybrook, Ashtabula co. Ohio. Prospects encouraging. Adjourned to meet at Windsor, Ashtabula co. first Wednesday and Thursday in June 1836.

The very expressive lines on our 8th page, "The Mother's Solace," are from the pen of Br. T. J. Greenwood, Marlborough, Mass. In a note to Br. Whittemore, he says they were suggested by reading a poetical article, called "The Mother's last look." Conceiving that the article was calculated to produce a despondent state of feeling, and that there was indeed another, and cheering prospect, beyond that contemplated in the "Mother's last look," he penned the lines in question. If there are bereaved mother's within the circle of our readers, and surely we cannot presume to think there are not, the lines will commend themselves to their feelings with additional force after this explanation.

The poetical effusion on our 4th page was occasioned, we are informed by Br. Moore, by the death of a lovely sister of the author, aged 17 years. The lines speak the language of "sisterly affection," and of a calm confiding trust in heaven. The writer has before favored us with an article, ("Woman's Affections," inserted in No. 1, of the present vol.) We are confident she can employ her pen both to the gratification and advantage of our readers, and we should feel pleased to see her initials oftener in our columns.

\* \* \* We have received \$2, from Br. Stearns, by Br. Andrews, as Br. A. understands it to be credited "James Porter, Belleville, Connech co. Ala." We have no such name on the Book, and have entered it as a new subscriber. If this is not correct, Br. Stearns will please advise us thereof. If new, when shall it commence?

### AGENTS.

Br. Charles Mitchell, of Hamilton, Upper Canada, will please act as agent for the Messenger in that place and vicinity.

Br. Albert G. Case, Southold, L. I. will act as agent for the Messenger in that region.

### REMOVAL.

Br. Wm. Andrews, late of Rochester, is now located at Gaines, Orleans Co. N. Y. where he desires all communications intended for him to be addressed.

\* \* \* We will give Br. Pelton, Monticello, the earliest possible notice of the preaching there. Both of the brethren designing a visit that way are now east.

### OBITUARY.

It becomes our painful duty to record the sudden death of SAMUEL WHITTEMORE, Esq. who departed this life on Monday evening, the 22d June. The immediate cause of his death was an apoplectic fit, which in a few minutes deprived him of existence. He was returning from the dwelling of one of his children to his own house between the hours of nine and ten, when he was attacked in the street. He was immediately conveyed into a house opposite the spot where he fell, and though medical aid was almost instantly administered, the vital spark had fled.

Br. Whittemore had been a resident of the city of New York for the last thirty-two years, during which period he has filled many important stations. Wishing to avoid the language of undue eulogy, the least we can say is, that in every situation in which he was placed, he fulfilled its various duties with honor to himself and to the advantage and well being of those with whom he was connected. As a citizen he was eminently the poor man's friend, and the patron of the industrious and honest mechanic. It was an affecting spectacle at his funeral to see the house and street crowded with those who had been the recipients of his benevolence, and who came to have a last view of their benefactor and friend.

In the domestic relations of husband and father, he was all that wife and children could desire; and the sincere grief of a mourning and weeping family is the best evidence how dearly he was beloved and how deeply his loss is felt.

To the third Universalist society, of which he was a trustee and a pillar, the loss is irreparable. He had laid the corner stone of the new Church now erecting in Bleeker street, and anticipated much pleasure in the prospect of attending the sanctuary. While his heart was devoted to the glorious and holy cause of Universal Salvation, so his hand was in the work, and the interest which he felt, was plainly demonstrated by his zeal and activity in furthering its progress. We rejoice in the assurance that though not permitted to see the completion of that earthly temple erecting for the worship of the Father of the spirits of all flesh, he is the blessed inhabitant of that better temple, "a house not made with hands eternal in the heavens."

Br. Whittemore has left, to mourn his loss, an affectionate wife, ten children, a number of grandchildren and a large circle of relatives and friends. Our prayer to God is, that he will graciously minister all needed consolation to the afflicted and be the Father of the fatherless and the widow's God.

C. F. L. F.

### Married.

In Auburn, N. Y. on Sunday, 14th June, by Rev. G. W. Montgomery, Mr. RICHARD K. SWIFT, and Miss MALISSA A. TIBBALS, all of Auburn.

### Religious Notices.

The notices for meetings yet to take place, stand the same as in last week's notice.

Br. Whittaker, of Hudson, will preach at Hitchcock's Corner, Amenia, Sunday evening, July 12th; at Washington Hollow, Monday evening; and at Poughkeepsie, Tuesday evening, following.

Brs. Hillyer and Bulkeley will exchange on the 2d Sabbath in July, (a week from to-morrow.) Br. Hillyer will be at Norwalk, Saugatuck, (now Westport.) and New-Canaan, and Br. Bulkeley at Long Ridge.

### Adjourned Meeting.

The meeting of the 2d Universalist Society, held on Tuesday evening, June 23, stands adjourned to MONDAY EVENING, July 6th, at 8 o'clock. The object of the Meeting being specially to consult on the propriety of erecting side Galleries in the Church, and it being desirable to have a full and perfect expression of the feelings of the Society on the subject, it is hoped that every one feeling an interest in its prosperity will make it his business to be present, whether he is favorable, or opposed, to the measure.

By order of the Meeting.

P. PRICE, Clerk.

July 4th, 1835.

### Wanted,

In the family of the publisher of this paper, a Woman, or Girl, to do the housework. One who is kind to children and disposed to make herself useful and agreeable, will find a permanent situation (if immediate application is made) where she will have no occasion to complain of her treatment. A person from the country would be preferred.



**THE MOTHER'S SOLACE.**

O! Look once more on! Mother!  
Look with an eye of Faith,  
To scenes of Immortality,  
Beyond the shades of death:—  
For the cold hand that chills the brow,  
Of him you loved so well,  
Shall lose its hold of heaviness—  
Relax its icy spell!

Though here, no more his playful arms  
Around thy neck shall twine,  
And thou no more shalt feel them cling,  
Like tendrils of the vine:—  
Yet, there's a blissful spirit-land,  
Where kindred souls shall meet,  
And dwell uninterruptedly,  
In love, and joy complete.

The countenance that here, was oft  
O'er cast, with clouds of woe,  
Enfranchis'd from the power of death,  
Shall beam a seraph's glow.  
Then why, O! why, Maternal one,  
Should'st thou in anguish mourn,  
That early from the ills of earth  
Thy lovely one is borne?

Yes, mother of the sleeping one,  
Thy beautiful shall live!  
The rosy cheek, the kindling eye,  
New joy to thee shall give,  
When in its angel-loveliness,  
In heaven it shall bloom,  
With him who led captivity  
Triumphant from the tomb.

The music of its cherub voice,  
Shall then unceasing flow,  
In realms where pang, and parting,  
Thou never more shalt know.  
Then look again fond Mother,  
To worlds of joy above,  
Where all shall find a deathless home,  
With HIM whose name is love!

Trumpet.

**DESCRIPTION OF THE NEW-ENGLANDERS.**

From Litroble's Rambles in North America now in the press of the Messrs. Harpers, selected for the New-York Mirror.

The manners and habits of this great eastern division of the American people, are strikingly distinct from those of their fellow-citizens of the southward. The character of the inhabitants of New-England for diligence, shrewdness, and all those matter-of-fact talents which tell in a country like this, where every man is struggling to get and maintain an independence, is probably familiar to you. They are speculative, at the same time that their caution, clear-sightedness, and indomitable perseverance, generally ensure success. In politics, their practical conduct is strikingly opposed to the theoretical vagaries of the south. They have often, and not without reason, been compared to the northern inhabitants of our own island; but I think, the New-Englanders have all the steadiness and prudence of the Scotch, with a yet greater degree of ingenuity. Like the Scotch, they foster education; like the Scotch, they are inclined to the more severe forms of religious discipline and worship; like the Scotch, they are fearfully long-winded; like them they are gadders abroad, loving to turn their faces southward and westward, pushing their fortunes wherever fortunes are to be pushed, and often in places and by shifts where no one ever dreamed that fortunes were ever to be gained. They may be found supplanting the less energetic possessor of land and property in every state of the Union. They have a finger upon the rim of every man's dish, and a toe at every man's heel. They are the pedlers and schoolmasters of the whole country; and, though careless of good living abroad, when at home and at ease, they are fond of "creature comforts." No where is the stomach of the traveller or visitor put in such constant peril as among the cake-inventive housewives and daughters of New-England. Such is the universal attention paid to this particular branch of epicurism in these states, that I greatly suspect that some of the pilgrim fathers must have come over to the country with the cookery-book

under one arm and the bible under the other; though I find in more than one code of ancient laws made in early times, orders issued that no persons should make "cakes or buns, except for solemn festal occasions, such as burials and marriages." There are but few boys among them; many of their children seem to start up at once to puny men. I should not think they were a fun-loving nation, or had great reverence for holidays; jokes are an abomination to many of them.

Though in common with all Americans, they are proud and boastful of their claims to unlimited freedom, they are fond of imposing grievous burdens upon the inferior orders of animals within their power; and you see horses and cows, pigs and geese, laboring under the most singular yokes it is possible to conceive.

The faults allied to this kind of character are easily recognizable. Where education and religion have had their proper influence, and high-mindedness, and innate sense of honor exists, all this shrewdness and strength of character will add to the respectability of the possessor, and to the good of the social circle. But where they are allied with meanness and littleness of soul, they must bear the stamp of sordid and low cunning in petty transactions, and of uncompromising, ungenerous aggrandizement and selfishness in larger operations. Hence the diverse terms in which you hear the so-called Yankee or Eastern man named, and the praise and obloquy with which the character I have attempted so roughly to sketch is alternately drawn. I was never, to my knowledge, taken in by any of my particular or casual acquaintances in any one of the eastern states, and I am far from believing, though I may have laughed at the thousand-and-one tales related of the extravagant ingenuity and cunning of the Yankee pedlars tramping through every nook of the Union; but I can easily conceive that there is many an arrant rogue among them and many an arrant goose among their customers.

I have in pure idleness given you as harmless a sketch of the character of one great division of these doughty republicans as was ever penned, and surely so far I should escape having my name held up to national scorn and obloquy, by my transatlantic acquaintances, should it ever get to their ears. But I must not make too sure—for a man sometimes gets spiteful in spite of himself, and I may possibly by and by, in the progress of my relation, arrive at a place where I was both cross and crossed, had the tooth-ache, was disappointed or contradicted, met with dull weather or a cold breakfast, and then you may find that I occasionally see through a bilious medium, and can find fault, like other English travellers, with all and every thing about me.

**TOLERATION.**

Who art thou, vain mortal, that dares intrude thyself between my God and me! If I have an account to settle with Heaven, am I not competent to settle it myself! Can you be more interested than I am? or, if you are, why insult me—why publish me to the world as the vilest animal in existence? May I not possibly be right, as well as you? If so, by what grant, either of heaven or earth, can you be justified in assailing the purity of my motives? The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of nature, that I can only believe as my understanding directs me. Yet you—you dust and ashes of the earth—arrogating to yourself heaven's power, would do that which heaven refuses to do! you would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to

eternal punishment! Away from this land, persecuting spirit!—Away from this fair earth, thou spoiler!

Benjamin Franklin.

**THE PILGRIM—An Extract.**

What is the world to thee, thou man of penitence and prayer? What hast thou to do with all this busy, turbulent scene about thee—with all the noise, and gayety, and splendor of this thronged city? Nothing. The wide world gives thee nothing save thy daily crust—thy crucifix—thy convent-cell—thy pallet of straw. Pilgrim of heaven! thou hast no home on earth. Thou art journeying onward to "a house not made with hands;" and like the first apostles of thy faith thou takest neither gold, nor silver, nor brass, nor scrip for thy journey. Thou hast shut thy heart to the endearments of earthly love—thy shoulder beareth not the burden with thy fellow man—in all this vast crowd thou hast no friends, no hopes, no sympathies. Thou standest aloof from man—and art thou nearer God? I know not. Thy motives—thy intentions—thy desires are registered in heaven. I am thy fellow man—and not thy judge.

**Universalist Books**

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chestnut-st. Philadelphia.

Balfour's Examination of Stuart's Exegetical Essays—75cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Bailou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.

Bailou's Notes in illustration of the Parables—75 cts.

Bailou's XXVI Lectures on important doctrines—\$1.

Bailou's XXV Select Sermons on various subjects—\$1.

Bailou's XI Sermons delivered in Philadelphia—37 cts.

Also Bailou's IX Sermons, delivered in Philadelphia. Bailou's Examination of the doctrine of future Punishment—50 cts.

Ancient History of Universalism, by H. Bailou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Streeter's New Universalist Hymn Book—56, 60 & 62 cts.

Discussion at Danvers between Whittemore and Braman—25 cts.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Letters on Revelation between Bailou and Kneeland—50 cts. Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.

**New Pamphlets.**

The Letter of Br. Joseph G. Luy to Rev. Mr. Beebe, published in No. 30 and 31 of the Messenger.

Lessons of Nature a Sermon by C. F. Le Fevre, and Reasons for serving God, a Sermon by T. J. Sawyer. Just published in Pamphlet form, and for sale at this office.